24/20.2

PUBLIQUE BATHES PURGED.

OR,

A REPLY to Dr CHAMBERLAIN his VINDICATION of *Publique Artificial Bathes*,

From the *pretended* Objections and Scandals obtruded on them.

Printed in the Year, 1648.

BIBLIOTHECA·BODLEIANA·

Publique Bathes Purged, &c.

SOme men have ſuch an itch to quarrell, that rather then they will want objects, they will fight with their owne ſhadowes, or make to themſelves enemies of ſtraw, that they may tear them to pieces, and triumph in their ruine. This doth Doctor *Chamberlain* in his late *Vindication of Publique Bathes:* Becauſe he cannot procure all the Fellowes of his Society, all the Phyſitians in the Kingdome, *jurare in verba*, and give a blind approbation of his concealed projects, he forgeth *Objections* as from *Them* upon his own Anvil, and blowes them away as boyes doe bubbles of ſope.

Jactat & impoſitas taurus in aſtra pilas.

There is good counſell in the *Proverbs* in ſuch a caſe, and I think the *Fellowes* of the *Colledge* well take that. But a man whom he reckoneth in an inferiour *Claſſis*, may exchange a paſſe or two with him, therefore firſt to his Preface.

His *Preface* runs thus:

If Salus populi be Suprema lex, &c.

REPLY.

Salus populi is cryed with the fulleſt *mouth* ſometimes where the *Heart* is onely ſet upon its own *Advantage*. And he that conſiders D. *Chamberlain* his *former attempts*, his *late confeſſion* in another Pamphlet, that *He with his Wife are reduced to their firſt principles, beſides nine children into the bargain*, his craving expreſſions of *merit, allowance*, &c. may have leave to ſuſpect him.

Next, he preſents his *Bathes* like a *Queen*, qualified with cleanlineſſe

lineſſe, *nimbleneſſe, pleaſure, ſtrength and ſtature,* which certainly a handſome *Dairy-maid* or *Kitchin-wench* may challenge; but how fitly his *Bathes* can we ſhall in ſome part diſcover.

To paſſe by his ignorant definition of a *Doctor*, and grant *Paracelſus* to be a *Doctor*-maker: It is allowed that thoſe *Authors* and many more too, write in commendation of *Bathes*, and many *uſes* and *excellencies* of them might be added to his Catalogue. But what is that to his *Bathes*? Theſe *Authors* write in generall of the benefit of all *Bathes*, whether *Naturall*, of *Minerall*, *Fountain*, *River*, or *Sea waters*. Or *Artificiall* of *Publique*, *Private*, *totall*, *Partiall*, *Cold*, *Hot*, &c. And is that faire play to appropriate unto his particular *Bathes* what they writ indefinitely of any, or more particularly of *Private*?

Beſides, There is no *kind of medicine*, *vomiting*, *Purging*, *Exerciſe*, &c. but by due application, to prepared bodies, in ſeaſonable times, may be as effectuall in as many diſeaſes. You may heare as great a bed-role of the vertues of *Tobacco*, and many particular medicines. It muſt be far therefore from any *Phyſitian* to diſallow the uſe of *Bathing*. That may be done, and all theſe effects attained thereby, and is daily without Dr. *Chamberlain*.

Farther, the *Doctor* may remember, that his owne Authors ſuggeſt almoſt as many dangers, in the uſe of *Bathes*, as benefits, if made uſe of by *ſome perſons*, Plethoricall, Cacoclymicall, or ſuch as have any great defect in any principall part. *Improperly*, as to the *time* as well as the *ſubject*. *Immoderately* in any. *Hip:* compendiouſly tells you, that hot Bathes beget σαρκῶν ἐνθύλυνσιν, νεύρων ἀκρότητα, γνώμης νάρκωσιν ἀιμαῤῥοΐδας ἀποθυμίας. Ταῦτα ἔστι θάνατος. Luxitie of the fleſh, weakneſſe of the nerves, dullneſſe of the underſtanding, bleedings, ſoundings, death it ſelfe. He ſpeaks as much of cold, and yet leſſe then the truth. All which in moſt men are prevented in the uſe of private, becauſe they ſeldome apply themſelves to that remedy without preſcription.

The Sentences are triviall that follow, and his place of Scripture alledged to no purpoſe.

Tis not an honour to heare ill, unleſſe the cauſe be juſt for which he ſuffers: and the *Doctor* begs the Queſtion at beginning. The *Midwives* ſay that they have anſwered what ever he hath objected, even his *voice of Rama*. Some of the Fellowes (I think whom he

he meaneth) deny that it is their cuſtome to traduce any man. If it were granted that they made theſe Objections, it is not to ſpeak evill of a man, to differ from him in judgement. *Diverſum ſentire duos de rebus iiſdem. Salva ſemper licuit amicitia:* Eſpecially where the controverſie is between men of any civility.

His Objections and Anſwers.

Theſe lye in a ſtrange method, but we will follow his wild-gooſe-chaſe, and firſt propoſe them, then his Anſwers, after Reply upon them. And though they are his owne brats, (if not altogether, Sir, yet *Dum malè tu recites*) give them protection againſt his unkind uſage.

1. *Ob.* The firſt Objection is, *This Country is too cold.*

Anſ. 1. To this he anſwereth, 1. *Germany, Poland, Muſcovie, are colder, but they uſe them winter and ſummer.*

Reply 1. To which it is replyed, 1. That thoſe Countries are colder in ſome parts of them (though it be true of neither in generall) in winter indeed, but hotter in ſummer, the Sun being converſant ſo long upon their Horiſon, that there is but little night. 2. They uſe no Publique Artificiall Bathes in *Germany*, or *Poland*, (and I think neither in *Muſcovie.*) In all thoſe Countries, private *Bathes* and *Bathe-ſtones* (ſuch as ours in *England*, or not much different) are much in uſe: So tubs of Snow at their Inne-doores to rub their gueſts withall, leſt being frozen in any part, they ſhould forfeit that in the heat of their Stoves. That remedy otherwiſe onely prevents it. But what is that to *Publique Artificial Bathes?* We have enough ſuch (perhaps too many) as the former, or may have. 3. The generality of people who inhabit thoſe Countries, and make uſe of thoſe *Bathes* in winter, keep within their warme *Stoves* all that time of the yeare: and though they uſe the Bathes aforeſaid, and open their Pores thereby, yet are not endangered, as we muſt be in *England.*

Anſw. 2. *Italy and Greece are colder in Winter, then we in Summer; let us have them in Summer.*

Reply 1. Thoſe, who have ſpent more time then you in *Italy*, know of no *Publick Artificial Bathes* there. 2. No man oppoſeth your deſire, but only propoſe whether they may not be of greater prejudice then benefit; and deſire they may be regulated,

and not exclusive of others, lest we change a certain benefit for what we know not; or like *Æsop's* dogge, catch at a shadow whiles we lose a reall substance: 'Tis this onely hath caused all this dust. 3. We have already to serve our turne, (if he mean other Bathes) though not so magnificent, nor publick as *Chamberlain* pretends unto.

Answ. 3. *They are a remedy against cold.*

Rep. 1. They heat indeed for the present, but are no remedy for colde; they are like a *false friend*, that perswades to open the dore, that he may enter with an *Enemy*. The pores are so dilated, and the habit so rarified thereby, that men are more obnoxious thereunto. *Arist.* (if the Doctor hath not skipped over his workes in reading) besides others tels him so: Experience teaches us, that none are so chil, and apt to take cold as those who sit most by the fire side. Every *guide at Bath*, would think that *Physitian* mad, who should send a *Patient* thither at *Christmas* for a *cure of Cold.*

Answ. 4. *If experience approve them not, none will frequent them.*

Rep. 1. That holds not alwayes true; some sort of men will not be prescribed in their pleasures by other mens, nay, their own sad experience: we find none so ready to venture again, as those who have been bitten in a whore-house. 2. You should know who writes ἡ δὲ πεῖρα σφαλερὴ *Experience* may be bought too dear, when *health* or *life* is the price; and our *Patriots* and *Publick* men ought to be *Promethei*, not *Epimethei*. Those who have eyes in their fore-head, not behind.

2. *Objection.* There are other Bathes, and particularly Doctor *Grent's.*

Answ. 1. *Doctor* Grent *hath done somewhat indeed, but the Common-wealth is not sensible of the benefit, and he himself hath quit the inconvenience, charge and trouble of them, and when he pleaseth, may adventure a second losse, or more safely be an adventurer in mine.*

Rep. 1. 'Tis well you will allow Doctor *Grent* something, we thought you had the whole monopoly of skill in this; he is beholding to you, and they say, may make *dignum patinâ operculum.* But, withall, you may know Doctor *Grent* had a rarer in-

vention

vention in the forge, and that which was imitative of *naturall Bathes*, both for the *nature* of the *Waters*, and *manner of Eruption*: Yet he found not the *Common-wealth* so capable of a farther benefit, as to venture on their charge himself, or involve others in the hazard. 2. You make a kinde offer to him, and have done to many more: If you could engage them, I believe they must run more hazard then your self.

Answ. 2. *Let every man enjoy what he hath, but not hinder what he hath not.*

Rep. 1. 'Tis well you doe allow that: The Ordinance which you did procure, did impropriate all unto your self. 2. That was not to hinder what is not, to desire there might be provision against the inconveniences which might ensue.

Object. 3. *Other Doctors have them.*

Answ. 1. *Why have they not been so zealous to serve the Common-wealth with them as I? They cannot deny them to be good: That were to contradict their Masters, they will not confesse, they fear diminution of gain, that were to obtrude a strange maxime on the state: That sicknesse must be provided for Physitians.*

Rep. 1. Some have done their parts, you acknowledge Doctor *Grent* hath something. 2. Every man is not of a like activity: *Graculus esuriens in coelum jusseris ibit.* 3. The *benefit* of the *Common-wealth* is the cry of some, who intend their own, and have like *Aristotles* man, their own representation in their eye, between that, and every Object. 4. If his *zeal* were so great, why did he first impart his invention to a *Forraign Nation*, before he once offered it to us? Why doth he not make tender of it to another, unto which he owes his extraction? 5. When we see the benefit that will emerge unto the *Common-wealth*, by his, we shall acknowledge our Error. And yet many are not satisfied, that it will be a benefit; or if one, whether so great as may ballance the mischief. Though they may allow *Bathes* of good use, and daily prescribe them, whether *publick Bathes* will not be like a kicking beast, that gives a good dope of milke, and kickerh down the paile? 6. Lastly it cannot be fear of *diminution of their gains*; for you have offered your golden Mountaines to some, if not all, and offered to make it appeare a great advantage: If that were their aime, they would suggest no caution against you,

for

for 'tis the common opinion of them, that yours will cut out more work for them.

Answ. 2. *If they mean Bathing tubs, I contend not with them to debar their inconvenient priviledge, or compell them to this better accommodation: Yet I prescribed the use of them by M.* Philips, *and M.* Kellet, *in little lesse then desperate diseases before any, but seaven that are now fellowes of the Colledge were Doctors, and have appointed not a few, since my comming over in consultations, and they have been made more use of since my proposal, then in any seaven yeares before.*

Rep. 1. *Inconvenience* and *Priviledge* are scarce consistent; yet if so, he needed not so contemptously despise now, what had done him former service. 2. If he prescribed them so long since, it was a signe he had much favour to be admitted so young, or that he is so much older then others; and that is but a poor pride, though in that (it is said) he stretches his leather beyond his last. 3. If he did appoint them in little lesse then *desperate dieases*, it is a good argument that *Tubs*, and *private Bathes* were of excellent use; we cannot learn that his *Holland Bathes* are guilty of such great cures, *Quicquid verum est oportet ex omni parte consentire.* 4. That others should prescribe so many since his proposall, and as he after writes, *in probability enlightned and provoked by his Patterne*; is but like the *fly* which sate upon the Chariot wheele in the *Olympick games*, and would be thought the Author of all that noise and dust.

Answ. 3. *They say they know them, meaning mine, why then would they take no cognizance of them till the other day, notwithstanding the* KING'S *grant to Sir* Henry Vane *ten yeares agoe, my Outcry in Holland, my Petitions in Print, mention to some of them, the Diurnall, and two Letters from the Committee?*

Rep. 1. If they did know them in generall, what was that to particular distinct knowledge of them? without that, they were not able to give a satisfactory accompt unto the *Committee* concerning them; *ad panca respicias qui de facile pronunciat.* Either the *Doctor* put a trick upon the *Honourable Committee*, when he pretended, before them, *that it would be his prejudice to reveal himself to the Colledge, and must discover his mystery*; or he doth alledge this to no purpose. 2. In the muster of his *Authors*, by

which

which his intention was divulged he forgets *Elenchicus*, 3. In particular, as yet few knew of any such conceſſion to Sir *H. Vane*. It would tranſport the Doctor to heare it in *publique*, what I doe of his *Outroy*. There are but few *Doctors* ſtoop at ſuch flyes as his *Petition*, or take notice of what all *Diurnals* intimate, they ſhould have good leaſure to take all ſuch things into conſideration.

Anſw. 4. *How long have they knowne them? If long, they have been uncharitable; if of late, they have been ignorant, untill enlightned by my Propoſition, &c.*

This was replyed unto under his 1. and 2. *Anſ.* to the 3. *Ob.*

Anſwer 5. *If the heart-burning be againſt me, (though treaſure ſhould not be refuſed from a Turke) and my long experience, ſtudy and expence in them might anſwer their comparisons: I had rather lay down all my merit at the feet of the P. &c.*

Rep. 1. I know no mans heart burnes againſt you; divers pitty you to ſee you run ſo deſperately upon a rock. 2. It is *ſub judice*, whether your bathes are a benefit. 3. You have few good neighbours, that you are put to boaſt of your owne *experience, ſtudy*, or *merit*.

4. Object. *This will be a monopolie.*

Anſ. 1. & 2. *Can there be a monopolie of what is not? or where every man is left at liberty to uſe what he hath, & refuſe what he hath not?*

Rep. You acknowledge that there are *Bathes* in the Kingdome already, yet your *Ordinance* was ſo *generall* and *excluſive*, that all kind of *Bathes* were thereby impropriated unto your benefit, and ſcarce liberty allowed for any one to waſh his feet without your approbation. If you are convinced ſo far, that repentance will be accepted.

Anſ. 3. & 4. *Or where no ſweat of any mans brow is exacted without hire, no poore mans face grounds, nor his bread engroſſed, but rather new employments and proviſion for them. 2. Publique works are different from Monopolies, and not capable of that Ordinance.*

Reply. No monopoly was ever erected, but pretended ſo much. All of them arrogate the inſcription of *Publique Benefit.*

5. Object. *They are no new invention.*

Anſw. 1. *In* Solomons *time there was nothing new under the Sun, no queſtion but trees floted upon the water before* Noahs *Arke, nor was there any new thing created for the art of Guns, Printing, Load-ſtones. The water from* Ware *is called* The new River. *The*

very grievance is, that Bathes having been anciently of admirable use and efficacie for the good of mankind, they are yet to be sought out and studied in England.

Rep. 1. You have been often told that though *Publique Bathes* are not in use in *England*, *Private* are, whereby all necessary ends of Bathing may be accomplished, and when these may serve, *frustra fit plura*. 2. If such *Bathes* were publique, it is a *Question* whether, nay a *certainty*, that by the *promiscuous resort* unto them, the *precipitate* and unadvised *use* of them, which custome, wantonnesse, and opportunities may attempt unto, will beget more diseases in this Kingdome, then they can prevent or cure.

Answ. 2. *If not now, Where are any? Reply.* Publique natural in *Sommerset-shire*, Private, artificiall, satisfactory for all intentions, are, or may be erected every where.

Answ. 3. *Publique Artificiall Bathes, With their Architecture, Order, use, safety with some of the ingredients and manner of decoction with their Cesterne, Water-worke, Hamaccous, are so very new, that they are not understood by many, When mentioned, nor the truth believed When affirmed.*

Rep. 1. *Publique Bathes* in that pompous dresse, are not vulgarly known indeed, nor is it much materiall; so all *Effects* which can be produced by those, are attainable by *private* already practised, *Hammock beds*, *Hammacco chaires*, *Hammacco couches* in that canting phrase, were not understood by so many, as the *Balneæ Peusilio*, conveiance of Patients in Bathes *by sweets* &c. which (if they were of so much benefit as is pretended) were easily made use of in every private *Stove*, or *Bathing-house*. 2. There is no *forme of Physick*; take but *Decoctions*, or *Bistilled Waters*, but may pretend to as much Pomp, and with as good reason to a *Patent*: *Decoctions* being made upon open *fire*, or in *Balnea*, in *close* or *open Vessels*, of *various shapes*, and *matters* of *diverse Ingredients*, some not in use perhaps, to be put in *several orders*, sometimes *Infusions* to be premised, &c. *Destilled waters* require more *Preparation* and *Diversity* of *Instruments* and *Menses*. In *Vomits* or *Purges*, the like may be pretended: Suppose one hath a *Project* to revive the use of *Hellebor*, (which was of old, almost the onely Physick, and tis hardly now given) and make Haranges of the *various preparation* thereof, in *Substance* or *Infusion*, *Extraction*, or some *new Conversion* which was never thought of; or another

should find out that Art for which *Antimony* hath been crucified a hundred wayes to determine it to work by the Belly; Were it reasonall that these severall *pretenders* should obtain an Ordinance to invest them with the sole power of making Decoctions, Waters, Purges, Vomits, &c. *Magna otia cœlis*; The Parliament had need have good leasure, and might, upon as good ground be troubled for them. I could say more for a *Circus*, *Pulestra*, or *Amphitheatre*, where *Exercises* were used, and for the convenience of which, Bathes were built, and *subservient*.

6. Object. *They may be occasions of Sin.*

Answ. 1. *We may, by the same reason pluck down Churches, Anathematize publick meetings, where men and women appear in the best cloathes, and choisest dresse that can possibly tempt the eye, &c. Who can answer for the Bathes in Sommerset-shire, Inns and Taverns, &c.*

Rep. 1. They not onely may be, but where ever they have had any place have been. I shall not need to tell the stories of the Ancient *Bathes* which every book almost is full of: whither the chastest Matron could hardly repaire, but was corrupted, *Penelope venit, abit, Helena*. I shall onely instance in the *Baunies* or *Bathes* of *Turkie*, (which Doctor *Chamberlain* propofed for our Pattern.) *Much unnatural lust is said to be committed in the Cels and retirements which belong unto them; Yea, women with women, a thing incredible, if former times had not given detection and Punishment of it.* So saith M. *Sands* in his travell, to whom the Doctor directs us: Yet we know with what severity the *Turks* observe their wives. 2. His consequence doth not follow. *Churches* are in *Possession* already, cannot be pulled down without charge, (though the *Doctor* is said to have pleaded for it.) Those of *Meeting places*, *Taverns*, *Inns* are necessary; neither of which can be said of publique Bathes. The *Bathes of Sommerset-shire* are overseen by *Officers* which are *Sworn* to that purpose; and for the most part are severe in their duty: Yet that place, notwithstanding all the care that is possible, hath been thought a great occasion of Sinne.

Answ. 2. *Publique places are not fit for Wantonnesse as private are.*

Rep. 1. The Objection probably, was not meant of the *Act in Publique*, but the *Rise* or *Projection* of it, and the *Colour* for it; to which, if an accidentall fall of an eye at a greater distance of *David* upon *Vriahs* wife, or the *Elders* upon *Susanna* were an incentive. Much more it may at so near a converfation as will be, or is possible in his *Publique Bathes*. 2. There will be *private recesses*, and places of retirement, where such acts may be accomplished. 3. They must

very lascivious, who will attempt any such thing in a *Box*, or a *Tub*, or a *Cradle*, &c. I have heard a *Scotch* man tell such an Act was once done in the bore of a gun, which they call *great Meg*, in the Castle of *Edenburgh* by a couple. But that an Englishman, under a prescription of his health, and the cure for an infirmity (for which those are, if not altogether, yet most graciously used) should use such an incommodious, if not impossible place to such a purpose, can hardly be admitted by a rational man. Indeed *Stoves* are capable of that inconvenience, and perhaps, though necessary, sometimes mis-imployed.

Answ. 3. *Men and Women shall have places, times and attendance apart.*

Rep. 1. Those are good *Cautions*, but how shall we be sure of it from you? 2. These cautions are observed in *Turkie*, and were sometimes so in the *Roman* and *Greek Bathes*. Yet you read but a little before, how little that doth availe in the *Barnius*, but occasion a more unnaturall and horrid uncleanesse. 3. *Quis custodiet custodes.*

Answ. 4. *Abuse ought to disannull the use of good things.*

Rep. Yes, where the *Abuse* is greater then the *use*, or is *inseparable*; and that hath been the Doctrine and Practice of these times. It is conceived there will be little or no use of them above the Private. 3. It might bear some color if his Bathes were built already to keep them up.

Object. 7. *They are good for the Pox.*

Answ. 1. *Though Bathes were good for nothing else, should the world be infected for want of them? The Chastest bed is not alwayes exempt by accidentall conversations, bad deliveries or child-bed.*

Rep. 1. No such *necessity* or *danger* without. 2. The *Publick Artificiall Bathes* are like rather to propagate the infection, and spread the disease, *Unius scabies totum corrumpet ovile*; The whole company may contract it from one man in such a place. 3. *Bad delivery* or *Child-bed* may actuate lurking Seminary, and a contracted infection, but never give the disease, unlesse the hands of some uncleanly Mid-wife, which hath lately been employed in the service of some person that lies under a strong infection, do concur.

Answ. 2. *Though they there fit Cure for that disease, ought they to be prohibited in all, why do they give bagges of guaiacum sarsa.*

Rep. Bagges of *guaiacum sarsa*, &c. cannot infect where the disease is already; these Bathes may, by the mixture of other company, nay, if they have been lately used by such persons.

Answ. *Physitians cannot allow water Bathes as fit Indications of Cure.*

Rep. 1. It was never heard before, that *Bathes*, or any *materia medicina* were intitled *Indications*; the Doctor dwelt not long upon his *Institutions*, or hath forgot them. 2. By his leave they may be *indicata*, especially *Bath ſtoves*, which his Patent includes. 3. The force of the objection lies not in that, Bathes are effectuall againſt the Pox; but that being, or at leaſt thought ſo, perſons who are infected, will thruſt into them, and infect others, that that have recourſe unto them.

Anſw. 4. *Good remedies they are to prevent, but not to cure it, the reaſon perhaps, that the diſeaſe was ſo unknown to the Ancients, or ſo little to the Turkes or Muſcovites, notwithſtanding their Luxurie.*

Rep. 1. You grant that *Bath ſtoves* may, 2. that is not much materiall whether they are or no. If they be thought ſo; Infected perſons will repaire thither. 3. They may prevent it as any lotion or waſhing may with common water, but not ſo well, for certainly the more the body is dilated, the more receptive it muſt needs be rendred. 4. Some learned Authors thinke the Pox was not altogether unknown unto the Ancients: yet if it were how come the *Engliſh*, the *Spaniſh*, the *French*, the *Dutch*, &c. to partake in that priviledge, who never knew the uſe *of publique artificiall Bathes*? The Doctor commends it in *prevention* of the *ſickneſſe* too, (and ſurely with as much reaſon as of *the Pox*,) why doth it not now do the ſame in *Turkie* where the *Plague* rageth *annually*, and in more violence then is knowne in other places where no *Bathes* are uſed? For *Turkie* and *Muſcovie*, as to the *Pox*, I know no ſuch immunity that they have. The diſeaſe rages in either Country, If it do not ſo much; there may be other accompts given of that, as *Circumciſion* in that Nation (which more then one Author avow to be enjoyned among them more for policy then Religion.) In this, and that, their unnaturall and *fœdus concubitus cum viris & beſtiis*, whence ſuch infection is not ſo communicable.

Anſw. 5. *The Keepers will not ſo diſparage the houſe, diſpleaſe their Cuſtomers, and hazard their profit.*

Rep. 1. Muſt your *Keepers ſearch* all incommers? If they do; they had need have your help, the diſeaſe is not ſo obvious to every eye ſometimes. 2. If there be no greater reſtraint then the loſſe of cuſtome and gaine, it is ſufficiently knowne to the Country. It will be a great attractive of one and an advantage in the other.

Anſw. 6. *Patients will not ſeeke to publique places for Remedy, if they can have it elſe where, therefore it is an argument againſt private or bandy houſe Bathes, &c.*

Rep. 1. Yes they will come to such *places* to chuse. That will be concealed best in a *croud*, the persons will be least suspected to come to places of resort. 2. The disease is not alwayes visible, that they need to fear discovery in company.

His Objections and Answers have been winnowed, we come to his Epilogue.

His *Epilogue or Conclusion.*

TO *Conclude, the designe of Bathes is Honourable, usefull, necessary. Honourable in being the praise and subject of* 30. *learned Physitians, and* 50. *other famous Authors, in being the work of many great Princes and Emperours, the grand Seignior, and great* B. *of Muscovie not being ashamed to this day to owne the Patronage and Revenue of this. They have been anciently had in divine reverence, and are next in esteeme unto their Mosques. And lastly, in making those places honourable that have them, and the people in health, beauty, stature, activity that frequent them.*

Certainly the praise of learned men, much lesse their discourse, maketh not a thing honourable, which is not so in its own selfe. We know *great Authors* have discoursed in commendation of *little things*, the *gout*, *baldnesse*, a *louse*; and *great wits* have writ in commendation of *folie*, of an *Asse*. The harder the theme, the better exercise it is for an accurate wit. The *basest excrements* have been the subject of *great mens discourses*, but they have no more *honor* by it.

The *worke* and *glory of Princes* and *Emperours*, makes them not so neither. The *Pyramids* as far surpassed the stateliest Bathes, as an *Elephant* a *Calfe*. The *Mausoleum*, *Colossus*, *&c.* were of more magnificence, and built by great Princes, yet a good Author esteemes them no more then *Otiosa principum vanitatis portenta*. And these *Ages* think them onely *difficiles nugæ*, erected onely to keep the *people and money from being idle*.

The *Patronage of the Duke of Musco*, and *Seignior* of Turkie is little honour to them, nor came their *Revenue* from them. *This* might be the *cause of that*. *Odor lucri* sweetens any vile action to covetous men. You have heard of *Vespasians* tribute of *Pisse*, and the *Popes* (who is a Prince too) of *Stewes*, &c. Are *Pisse*, or *Whores*, &c. the more honourable for that?

The *Divine reverence* is as little to the purpose which he speaks of, a *Cow*, a *Calfe* were in that rank. So a *Crocodile*, *Garli*, *&c.* *Nascuntur in hortis numina*. So are *pieces of wood* and *babies* in a time of more light.

But

But the Doctor might have learned of *Aristotle*, that *Publick Artificial Bathes* were not so. It was the *hot* and *naturall* unto which *Divinity* was attributed, and not for the *structure* or *water*, but ὅτι ἀπὸ τῶν ἱερωτάτων γίνονται θείου καὶ κεραυνοῦ. He might have found as much in *England* more proper to his purpose. Saint *Winnifre* her Well, Saint *Mungus*, &c.

For *Beauty*, tis a great doubt whether they can advantage it. The contrary is found by experience in many. The *Bathes* in *Muscovie* (to take an instance of his owne) have not such influence upon the *Native*. The *women* are the *ugliest* in the world, so that they generally (even the poorest) paint to hide their deformity; and the *men* almost are as bad, the reason given by travailers is from their attendance upon, and conversation in their *Bathes* and *Bathe-stvoes*.

At home in our *Somersetshire-Bathes* (though perhaps he will answer, they are not artificiall) you shall find but few beauties among the *Guides*, or those that use them most.

The story is knowne, that *Angli* were called *Angeli* for their beauty, and indeed no Nation exceeds them; and yet we (to use no other instances, which I can in many) as Dr. *Chamberlain* saith, are to *study and find out the use of Bathes*.

Stature and *activity* or *strength* is not so dependant upon the use of *Bathes* neither. The *English*, the *Scotch*, &c. in these dayes, are generally of as big a stature, and much more strong and active then those Nations where they are in use. The old *Germans*, *Scythians*, *Lacedemonians*, were *Honourable*, and formidable for those qualifications among their proudest neighbours: Yet some were prohibited by Law to wash in warme water. The *Germans* did drench their young children in cold water.

Besides, *Aristole* in his *Polit. Plato de Rep. &c.* doe advise to breed youth in cold and hardship, (never to suffer them to use warme fomentations) to make them more active and fit for War. In *Plutarch* it was prophesied that nothing was so likely to ruine the *Roman Empire*, as their *Bathes* and *Amphitheatres* which did *effeminate* the *mindes*, and *weaken* the *bodies* of their *youth*. Which *Hip.* in the words before alledged fully gives his suffrage in. But the Doctor goes on.

Usefull in Health and Sicknesse, Peace and Warre, Winter and Summer.

He might have added by *day* and by *night*, upon *festivall* and *working* dayes, &c. what his *Authority*, *Experience*, and *Arguments* are,

I have in some measure discovered. If he offer more, I shall adventure upon them, unlesse I be farther convinced.

Necessary to all great intentions of Cure, where other medicines worthing benefit, as Gout, Stone, Child-bed, Cure of Melancholy, &c.

You gape too wide in your *generall*, for your *particulars* there is no poore tub which may not contend with yours therein, and doe as much.

O that the Worthies of Parliament, whiles others boast with the tyrant, Psal. 52. that they can doe evill, would find out a way to doe great things with expedition, and difficult things with ease, &c.

O that the Parliament were rid of the vexatious importunities of impertinent persons, that so they might the better attend to settle the Publique, which now cryes out like a woman in travaile.

FINIS.